

## PEOPLE MENTIONED IN A WEEK

### THE PEOPLE OF A WEEK: ANDRES BERNALDEZ



“NARRATIVE HISTORY” AMOUNTS TO FABULATION,  
THE REAL STUFF BEING MERE CHRONOLOGY



PEOPLE MENTIONED IN A WEEK

A WEEK: The sun-setting presumed all men at leisure, and in a contemplative mood; but the farmer's boy only whistled the more thoughtfully as he drove his cows home from pasture, and the teamster refrained from cracking his whip, and guided his team with a subdued voice. The last vestiges of daylight at length disappeared, and as we rowed silently along with our backs toward home through the darkness, only a few stars being visible, we had little to say, but sat absorbed in thought, or in silence listened to the monotonous sound of our oars, a sort of rudimental music, suitable for the ear of Night and the acoustics of her dimly lighted halls;

*"Pulsae referunt ad sidera valles,"*

and the valleys echoed the sound to the stars.

As we looked up in silence to those distant lights, we were reminded that it was a rare imagination which first taught that the stars are worlds, and had conferred a great benefit on mankind. It is recorded in the Chronicle of Bernaldez, that in Columbus's first voyage the natives "pointed towards the heavens, making signs that they believed that there was all power and holiness." We have reason to be grateful for celestial phenomena, for they chiefly answer to the ideal in man. The stars are distant and unobtrusive, but bright and enduring as our fairest and most memorable experiences. "Let the immortal depth of your soul lead you, but earnestly extend your eyes upwards."



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1450

It must have been in about this year that [Andrés Bernáldez](#) was born.

NOBODY COULD GUESS WHAT WOULD HAPPEN NEXT





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1513

[Andrés Bernáldez](#) died and, we have reason to believe, was interred at the Parroquia Mayor of Santa María la Blanca in the town of Los Palacios y Villafranca, Spain.

At some point, we don't know exactly when, known as the "Curate of Palacios," he had become chaplain to Diego de Deza, Archbishop of Seville.

At some point, we don't know exactly when, he had authored *HISTORIA DE LOS REYES CATÓLICOS DON FERNANDO Y DOÑA ISABEL*, a volume in which we can find information about the capture of Granada, about the expulsion of the Jews from the Iberian Peninsula, and about the background of his friend Christopher Columbus (AKA Cristobal Colón).

**LIFE IS LIVED FORWARD BUT UNDERSTOOD BACKWARD?  
— NO, THAT'S GIVING TOO MUCH TO THE HISTORIAN'S STORIES.  
LIFE ISN'T TO BE UNDERSTOOD EITHER FORWARD OR BACKWARD.**

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## THE PEOPLE OF A WEEK:

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### PEOPLE MENTIONED IN A WEEK

### 1843

The Massachusetts Historical Society published, as part of their COLLECTIONS for this year, an extract from [Andrés Bernáldez](#)'s *HISTORIA DE LOS REYES CATÓLICOS DON FERNANDO Y DOÑA ISABEL*.



### ANDRÉS BERNÁLDEZ

[Henry Thoreau](#) would copy from this into his Indian Notebook #2, remark on it in his journal during Spring 1845, and include an excerpt in [A WEEK](#).<sup>1</sup>

Also included in the COLLECTIONS OF THE MASSACHUSETTS HISTORICAL SOCIETY for 1843 were a number of accounts of the voyage of Captain Bartholomew Gosnold to America in 1602, and [Thoreau](#) would access these for use in [CAPE COD](#).

### CAPT. GOSNOLD'S VOYAGE

### GABRIEL ARCHER, GENT.

1. The original notebooks are held by the Pierpont Morgan Library in New York, as manuscripts #596 through #606. There are photocopies, made by Robert F. Sayre in the 1930s, in four boxes at the University of Iowa Libraries, accession number MsC 795. More recently, Bradley P. Dean, PhD and Paul Maher, Jr. have attempted to work over these materials.

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ASTRONOMY

ANDRES BERNALDEZ



**PEOPLE MENTIONED IN A WEEK**

CAPE COD: Cape Cod is commonly said to have been discovered in 1602. We will consider at length under what circumstances, and with what observation and expectations, the first Englishmen whom history clearly discerns approached the coast of New England. According to the accounts of Archer and Brereton (both of whom accompanied Gosnold), on the 26th of March, 1602, old style, Captain Bartholomew Gosnold set sail from Falmouth, England, for the North Part of Virginia, in a small bark called the Concord, they being in all, says one account, "thirty-two persons, whereof eight mariners and sailors, twelve purposing upon the discovery to return with the ship for England, the rest remain there for population." This is regarded as "the first attempt of the English to make a settlement within the limits of New England." Pursuing a new and a shorter course than the usual one by the Canaries, "the 14th of April following" they "had sight of Saint Mary's, an island of the Azores." As their sailors were few and "none of the best," (I use their own phrases,) and they were "going upon an unknown coast," they were not "over-bold to stand in with the shore but in open weather"; so they made their first discovery of land with the lead. The 23d of April the ocean appeared yellow, but on taking up some of the water in a bucket, "it altered not either in color or taste from the sea azure." The 7th of May they saw divers birds whose names they knew, and many others in their "English tongue of no name." The 8th of May "the water changed to a yellowish green, where at seventy fathoms" they "had ground." The 9th, they had upon their lead "many glittering stones," – "which might promise some mineral matter in the bottom." The 10th, they were over a bank which they thought to be near the western end of St. John's Island, and saw schools of fish. The 12th, they say, "continually passed fleeting by us sea-oare, which seemed to have their movable course towards the northeast." On the 13th, they observed "great beds of weeds, much wood, and divers things else floating by," and "had smelling of the shore much as from the southern Cape and Andalusia in Spain." On Friday, the 14th, early in the morning they descried land on the north, in the latitude of forty-three degrees, apparently some part of the coast of Maine. Williamson (History of Maine) says it certainly could not have been south of the central Isle of Shoals. Belknap inclines to think it the south side of Cape Ann. Standing fair along by the shore, about twelve o'clock the same day, they came to anchor and were visited by eight savages, who came off to them "in a Biscay shallop, with sail and oars," – "an iron grapple, and a kettle of copper." These they at first mistook for "Christians distressed." One of them was "apparelled with a waistcoat and breeches of black serge, made after our sea-fashion, hoes and shoes on his feet; all the rest (saving one that had a pair of breeches of blue cloth) were naked." They appeared to have had dealings with "some Basques of St. John de Luz, and to understand much more than we," say the English, "for want of language, could comprehend." But they soon "set sail westward, leaving them and their coast." (This was a remarkable discovery for discoverers.)

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BELKNAP



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CAPE COD: "The 15th day," writes Gabriel Archer, "we had again sight of the land, which made ahead, being as we thought an island, by reason of a large sound that appeared westward between it and the main, for coming to the west end thereof, we did perceive a large opening, we called it Shoal Hope. Near this cape we came to anchor in fifteen fathoms, where we took great store of cod-fish, for which we altered the name and called it Cape Cod. Here we saw skulls of herring, mackerel, and other small fish, in great abundance. This is a low sandy shoal, but without danger; also we came to anchor again in sixteen fathoms, fair by the land in the latitude of forty-two degrees. This Cape is well near a mile broad, and lieth northeast by east. The Captain went here ashore, and found the ground to be full of peas, strawberries, whortleberries, etc., as then unripe, the sand also by the shore somewhat deep; the firewood there by us taken in was of cypress, birch, witch-hazel, and beach. A young Indian came here to the captain, armed with his bow and arrows, and had certain plates of copper hanging at his ears; he showed a willingness to help us in our occasions."

"The 16th we trended the coast southerly, which was all champaign and full of grass, but the islands somewhat woody."

Or, according to the account of John Brereton, "riding here," that is where they first communicated with the natives, "in no very good harbor, and withal doubting the weather, about three of the clock the same day in the afternoon we weighed, and standing southerly off into sea the rest of that day and the night following, with a fresh gale of wind, in the morning we found ourselves embayed with a mighty headland; but coming to an anchor about nine of the clock the same day, within a league of the shore, we hoisted out the one half of our shallop, and Captain Bartholomew Gosnold, myself and three others, went ashore, being a white sandy and very bold shore; and marching all that afternoon with our muskets on our necks, on the highest hills which we saw (the weather very hot), at length we perceived this headland to be parcel of the main, and sundry islands lying almost round about it; so returning towards evening to our shallop (for by that time the other part was brought ashore and set together), we espied an Indian, a young man of proper stature, and of a pleasing countenance, and after some familiarity with him, we left him at the sea side, and returned to our ship, where in five or six hours' absence we had pestered our ship so with codfish, that we threw numbers of them overboard again: and surely I am persuaded that in the months of March, April, and May, there is upon this coast better fishing, and in as great plenty, as in Newfoundland; for the skulls of mackerel, herrings, cod, and other fish, that we daily saw as we went and came from the shore, were wonderful," &c.

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**CAPE COD:** "From this place we sailed round about this headland, almost all the points of the compass, the shore very bold; but as no coast is free from dangers, so I am persuaded this is as free as any. The land somewhat low, full of goodly woods, but in some places plain."

It is not quite clear on which side of the Cape they landed. If it was inside, as would appear from Brereton's words, "From this place we sailed round about this headland almost all the points of the compass," it must have been on the western shore either of Truro or Wellfleet. To one sailing south into Barnstable Bay along the Cape, the only "white, sandy, and very bold shore" that appears is in these towns, though the bank is not so high there as on the eastern side. At a distance of four or five miles the sandy cliffs there look like a long fort of yellow sandstone, they are so level and regular, especially in Wellfleet, - the fort of the land defending itself against the encroachments of the Ocean. They are streaked here and there with a reddish sand as if painted. Farther south the shore is more flat, and less obviously and abruptly sandy, and a little tinge of green here and there in the marshes appears to the sailor like a rare and precious emerald. But in the Journal of Pring's Voyage the next year (and Salterne, who was with Pring, had accompanied Gosnold) it is said, "Departing hence [i. e. from Savage Rocks] we bore unto that great gulf which Captain Gosnold overshot the year before." ["Savage Rock," which some have supposed to be, from the name, the Salvages, a ledge about two miles off Rockland, Cape Ann, was probably the Nubble, a large, high rock near the shore, on the east side of York Harbor, Maine. The first land made by Gosnold is presumed by experienced navigators to be Cape Elizabeth, on the same coast. (See Babson's History of Gloucester, Massachusetts.)]

So they sailed round the Cape, calling the southeasterly extremity "Point Cave," till they came to an island which they named Martha's Vineyard (now called No Man's Land), and another on which they dwelt awhile, which they named Elizabeth's Island, in honor of the queen, one of the group since so called, now known by its Indian name Cuttyhunk. There they built a small storehouse, the first house built by the English in New England, whose cellar could recently still be seen, made partly of stones taken from the beach. Bancroft says (edition of 1837), the ruins of the fort can no longer be discerned. They who were to have remained becoming discontented, all together set sail for England with a load of sassafras and other commodities, on the 18th of June following.

JOHN BRERETON



## THE PEOPLE OF A WEEK:

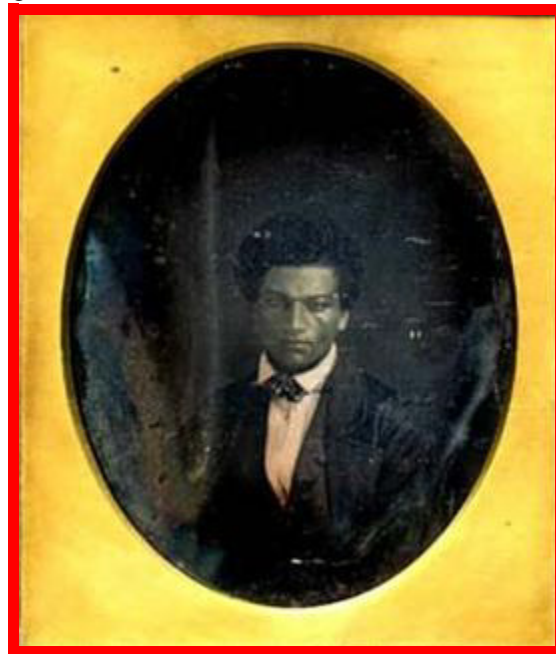
ANDRES BERNALDEZ

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1845

March 11, Tuesday: The owner of 1,200 acres of planted land, Johnny Appleseed (John Chapman), died of exposure near Fort Wayne, Indiana.<sup>2</sup>

Frederick Douglass lectured in Worcester and Wendell Phillips spoke in [Concord](#) on the annexation of Texas and the impending war against Mexico.



Evidently Phillips used the occasion of this [Concord](#) lecture to convey news of the impending publication of the NARRATIVE OF THE LIFE OF FREDERICK DOUGLASS, AN AMERICAN SLAVE. WRITTEN BY HIMSELF.<sup>3</sup>

2. Refer to Price, Robert. JOHNNY APPLESEED: MAN AND MYTH (1954).

3. Later, when Wendell Phillips would become irritated at what he took to be Frederick Douglass's pushiness, so utterly unsuited for one who had formerly been a mere slave, whom we white people had tried to reach down and raise, he turned out not too be above making a remark about Douglass's "wool" (that is, his nappy Negroid hair) being "set afire." At the very least, such a remark about a racial characteristic considered undesirable was not very PC! At the worst, what Phillips was suggesting was that Douglass was a colored man who had quite forgotten what was a colored man's proper role, of loyal servitude to the ideas of white men.



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As William S. McFeely's 1991 biography of Douglass has it,



[P]erhaps Douglass's telling of his odyssey is closest cousin to Thoreau's account of his altogether safe escape to Walden Pond. That quietly contained, subversive tale has reverberated ever since its telling with a message of radical repudiation of corrupt society. Henry Thoreau heard a Wendell Phillips lecture describing Douglass's exodus -and reporting that a written account was on its way- in the spring of 1845 as he was planning his sojourn outside Concord. Robert D. Richardson, Jr., who wrote Thoreau's intellectual biography, has said that it is not "an accident that the earliest stages of Thoreau's move to Walden coincide with ... the publication of Douglass's narrative of how he gained his freedom. WALDEN is about self-emancipation."

What Richardson actually says in that "intellectual biography" of 1986 is, on page 151, that Phillip's speech



stirred Henry Thoreau to compare Phillips to Spencer's Red Cross Knight and to write up the speech the following day in a long letter to the Liberator, printed on March 28. One of Phillips's topics was a young ex-slave named Frederick Douglass, who was just then making a stir as a speaker and was talking about his intention or writing his own life. Thoreau shared Phillips's indignation that Douglass was being urged to keep silent, lest he compromise people. Going to Walden was Thoreau's liberation, his experiment in freedom, and his account of himself in WALDEN is an interesting parallel to Douglass's account of his liberation, which was published and reviewed in June 1845, three months after Phillips's speech in Concord and just shortly before Thoreau's move out to the pond.

Richardson adds in a footnote that he is referring to pages 60-61 of REFORM PAPERS.



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That reference amounts to the following:

To our disgrace we know not what to call him, unless Scotland will lend us the spoils of one of her Douglasses, out of history or fiction, for a season, till we be hospitable and brave enough to hear his proper name, -a fugitive slave in one more sense than we; who has proved himself the possessor of a **fair** intellect, and has won a colorless reputation in these parts; and who, we trust, will be as superior to degradation from the sympathies of Freedom, as from the antipathies of slavery. When, said Mr. Phillips, he communicated to a New Bedford audience, the other day, his purpose of writing his life, and telling his name, and the name of his master, and the place he ran from, the murmur ran round the room, and was anxiously whispered by the sons of the Pilgrims, "He had better not!" and it was echoed under the shadow of Concord monument, "He had better not!"

Richardson revisits, on pages 315-6, his unsubstantiated hypothesis that it was the white man Phillips's acknowledged and convenient presence and speech in [Concord](#) rather than the black man Douglass's unacknowledged and inconvenient presence and speech in Concord that had motivated [Thoreau](#) (and this is the authoritative source from which McFeely obtains the excerpts he quotes, material which I here indicate in **boldface**):



In his notes as in his speech [the "Slavery in Massachusetts" oration in Framingham MA on July 4, 1854, "the ninth anniversary of his move out to the pond for personal liberation"], [Henry Thoreau](#) makes heavy and uncharacteristic use of heaven and hell, angels and devils, adopting, for the time and the cause, the rhetorical style of William Lloyd Garrison, Wendell Phillips, and Frederick Douglass.... One of the important meanings of Thoreau's life, and of WALDEN, is the imperative of freedom or liberation. It is thus entirely fit that the final stages of the printing and publishing of WALDEN, should coincide with Thoreau's renewed involvement in the anti-slavery movement, and the aftermath of the Anthony Burns affair. Nor is it **an accident that the earliest stages of Thoreau's move to Walden coincided with the emergence of Frederick Douglass, and the publication of Douglass's narrative of how he gained his freedom.** WALDEN is about self-emancipation, but not at the expense of ignoring the problem of external, physical freedom. The Thoreau who sought his own freedom was, inevitably, involved in the political movement to abolish slavery, and his involvement grew rather than diminished as time went on.



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Wendell Phillips presented the non-cooperation-with-government position in Concord, with Thoreau in attendance. A couple of weeks later, therefore, in the issue dated March 28th, "Wendell Phillips Before the Concord Lyceum" would appear in The Liberator. Thoreau would be reporting that: "We must give Mr. Phillips the credit of being a clean, erect, and what was once called a consistent man. He at least is not responsible for slavery ... for the hypocrisy and superstition of the church, nor the timidity and selfishness of the state.... In this man the audience might detect a sort of moral principle and integrity." Thoreau would pun (rather tastelessly, it seems to us now) on Frederick Douglass's "fair intellect," and on his "colorless reputation."



After March 11: We have now for the third winter had our spirits refreshed and our faith in the destiny of the common wealth strengthened by the presence and the eloquence of Wendell Phillips, and we wish to tender to him our thanks and our sympathy. The admission of this gentleman into the Lyceum has been strenuously opposed by a large & respectable portion of our fellow citizens, who themselves we trust, or whose descendants we trust, will be as faithful conservatories of the new order of things, when at length it shall be the order of the day –and in each instance the people have voted that they would hear him, by carrying all their ears and all their cousins to the lecture room –and being very silent that they might hear. One young woman as we hear, walked 5 miles through the snow from a neighboring town to be present on the occasion. We saw some men and women who had long ago come out, going in once more through this free and hospitable portal –and our neighbors confessed that they had had a sound season this once–

It was the lecturer's aim to show that the state & especially the church had to do, and now alas had done –with Texas and slavery –and how much the individual should have to do with the state & the Church. These were fair themes and not mistimed –addressed to a fit audience –and not a few.

We give Mr Phillips the credit of being a clean, an erect, and what was once called a consistent man– He at least is not responsible for Slavery –nor our American Independence –for the hypocrisy and superstition of the Church –or the timidity and selfishness of the state –or for the indifference and willing ignorance of individuals. He stands so distinctly, so firmly, & so effectively, alone, and one honest man's voice is so much more than a host –that we cannot but feel that he does himself injustice when he reminds us of "the American society which he represents."

It is rare that we have the pleasure of listening to so clear and sound a speaker. to one who has obviously so few cracks and flaws in his moral nature –who having words at his command to a remarkable degree, has much more than words if these should fail in his unquestionable sincerity and integrity –secures the genuine respect of his audience, aside from their admiration of his rhetoric.

He unconsciously tells his biography as he proceeds –and we seem to see him early and earnestly deliberating on this subject –and wisely and bravely –without counsel of man –occupying a ground at once –from which the varying tides of public opinion cannot drive him.

No one could mistake –the genuine modesty & truth with which he affirmed –when speaking of the framers of the Constitution "I am wiser than they" –who with him improved these seventy- year's additional experience of its working. Or the consistently and unhesitating prayer which does not conclude like the Thanksgiving proclamations with "God save the Commonwealth of Mass" –but "God dash it into a thousand pieces;" And make us a new one of course.

We consider Mr P as one of the most conspicuous and earnest champions of a true church & state at present in the field, and perhaps no one is laboring more efficiently toward an immediate & practical end. The degradation & suffering of the black man –will not have been in vain if they contribute thus indirectly to give a loftier tone to the religion and politics of this country–

We would fain express our appreciation of the wisdom and steadiness, so rare in the reformer –with which he declared that he was not born to abolish slavery, or reform the church –but simply to do the right. His positions have the advantage of being not only morally & politically sound and expedient, but philosophically true, and a rare clearness and singleness of perception is coupled with a still rarer felicity of expressive utterance We have heard a few, a very few, good political speakers –Webster & Everett –who afforded us the pleasure of larger intellectual conceptions –strength and acuteness –of soldier like steadiness and resolution –and of a graceful and natural oratory– But in this man there was a sort of moral worth and integrity –which was more graceful than his rhetoric and more discriminating than his intellectual which was more stable than their firmness. A something which was not eloquence which was not oratory –or wit or scholarship which was working not for temporary –but for worthy & untrivial ends.

It is so sweet rare and encouraging to listen to the oratory who is content with another alliance, than with the popular party –or the sympathy of the martyrs– Who can afford sometimes to be his own auditor when the mob

DANIEL WEBSTER



**PEOPLE MENTIONED IN A WEEK**

stay away –and hears him self without reproof. That we feel ourselves in danger of slandering all mankind by affirming that there is one man who is at once an eloquent speaker and a righteous man.

While there remains a fragment on which a man can stand –and dare not tell his name”– referring to the case of Frederick \_\_\_\_\_, to our disgrace we know not what to call him, unless Scotland will lend us one of her hero Douglasses out of history or fiction for a season –till we be trustworthy and hospitable enough to hear his proper name.– A fugitive slave, in one more sense than we — who has proved himself a possessor of a *White* intellect, and has won a colorless reputation among us — who we trust will prove himself as superior to temptation from the sympathies of freedom, as he has done to the degradation of slavery. When he communicated his purpose said Mr. Philips the other day to a New Bedford audience of writing his life and telling his name and the name of his master and the place he ran from– This murmur ran round the room, and was timidly whispered by the sons of the Pilgrims “he had better not” –and it was echoed under the shadow of Concord monument– “he had better not.” But he is going to England where this revelation will be safe.

Perhaps on the whole the most interesting fact elicited by these addresses is the readiness of the people at large, of whatever sect or party, and the more liberal and least timid of the conservatives to entertain with good will and hospitality the most heretical opinions thus frankly and plainly expressed –roving that all men are easily convertible to the right if you will only show it to them

Such clear and candid declarations of opinion whetted and clarified the intellect of all parties like an electuary and furnished each with additional arguments to support what he deemed that right. “Well,” says one; “He put it on to us poor Democrats pretty hard”. “That’s a severe dose” says another, “Well”, responds the minister it’s all true, every word of it.” One of our most impartial and discriminating neighbors affirmed that he had perfectly demonstrated to his mind the truth of principles which he knew to be false. One elderly & sensible lady told us that she was much pleased –but as we inquired did you like it wholly every part of it –and she answered she must confess as she had heard but one antislavery lecture before she was not used to hearing the church so spoken of, but yet she liked it –and she was one of those who sit with honor under the very nave of the church. We have no desire to be overly critical and in the present complexion of affairs we would only say to him and such as are like him –God speed you.

ANDRÉS BERNÁLDEZ

As the spanish Chronieler said that from Cape Alfaetio the easternmost part of terra firma on which columbus landed –travellers might walk due west till they came quite round again to cape saint Vincent in Spain– “and god grant them a pleasant journey–” –but we suspect that there may be a Pacifica ocean to be crossed, which is to this atlantic as 10 to 3 –before they come to the Cape St. Vincent we have heard of –and will not remember ever to have seen it before. However westward lies the way, and Fare well.

No wonder, said one who is a judger of these matter, no wonder the people wanted to hear “we cant do better than get him again.”

But it becomes the many who yield their so easy assent to his positions, and suffer not the sometimes honest prejudice of their neighbors to hinder his free speech to hear him with seriousness & with a spirit at least as prepared and as resolved as his own for the issue.

He does not bewilder and mystify his audience with sophistry –as the mere partisan always does –but furnishes a light which all may use to their profit.

...  
Oh the muskrats are the greatest fellows to gnaw their legs off. Why I caught one once that had just gnawed his third leg off, this being the 3d time he had been trapped, and he lay dead by the trap, for he could’nt run on one leg.

**“MAGISTERIAL HISTORY” IS FABULATION, HISTORY IS CHRONOLOGY**



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"It's all now you see. Yesterday won't be over until tomorrow and tomorrow began ten thousand years ago."

- Remark by character "Garin Stevens"  
in William Faulkner's INTRUDER IN THE DUST



Prepared: April 18, 2014



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ANDRES BERNALDEZ

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*ARRGH AUTOMATED RESEARCH REPORT  
GENERATION HOTLINE*



This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, someone has requested that we pull it out of the hat of a pirate who has grown out of the shoulder of our pet parrot "Laura" (as above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of modules which we term the Kouroo Contexture (this is data mining). To respond to such a request for information we merely push a button.



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Commonly, the first output of the algorithm has obvious deficiencies and we need to go back into the modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and recompile the chronology – but there is nothing here that remotely resembles the ordinary “writerly” process you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

First come first serve. There is no charge.  
Place requests with <kouroo@kouroo.info>. Arrgh.